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VOL. XIV.

JULY, 1918

No. 7

Editorial Notes.

ON May 23rd Rev. F. N. D. Buchman and party of three arrived in Seoul for a four days' campaign in the interest of Personal Evangelism and two days later were reinforced by Dr. Eddy who effectively helped in clinching nails already driven and by driving, in addition, a few spikes. Two hundred picked Korean men had been gathered from all over Korea who, with visiting missionaries and the dwellers in Seoul, presented themselves to the visiting brethren as ready to be transmuted into "Miracle Workers," which Mr. Buchman held to be the chief function of the vital Christian.

MR. Buchman, like the true teacher, moved steadily onward from the known to the unknown, thus winning everybody from the start. He precipitated truths already in solution in his hearers' minds and then under vital manipulation showed the possibilities of the things precipitated. He made new the ancient method of propagating the Gospel of Christ by personal effort; one soul winning another soul, the process to be repeated indefinitely. He made the method luminous by showing that this surely undergirds all Christian activities that amount to anything and that to supplant it by organizations, institutions, meetings and committees is to commit a fatal error. The preeminence of the method was most strikingly manifest when it was shown to have been Christ's distinctive and habitual practice. The Master began by choosing twelve men to be with Him that, so, He might send them forth to preach. These men were with Christ for three years and even after that one of them denied with oaths that he ever knew Him Whom he had called Lord. But Christ did not on that account abandon Peter. He rather clung the closer to him with the result that a few weeks later Peter was instrumental, through confession of Christ, in winning three thousand souls. This was Christ's method with the Samaritan woman at the well, with Martha by the wayside and with her sister Mary who "sat at His feet and heard His word," and many others.

THERE are three parties enlisted in successful personal work; God, the worker and the man being helped, who are aptly symbolized by a triangle. God is at one angle. He is first and to be exalted. All efficiency is from Him. Without God's help the worker is helpless, but while cooperating with Him, all things are possible. To have God with us He must possess us absolutely. Sin alone can insulate a worker from God; hence every known sin must be confessed to God and to men whom we have wronged and so be put away. Then will flow into the worker all the fullness of God's love, wisdom and power; an upspringing well of water which

of course must overflow, else a pint cup could contain an ocean. The sluices between the worker and God must be kept open. Not only are the use of the Bible and prayer necessary but listening to God for his latest down to date messages to us. Mr. Buchman said that if we had an hour for prayer we ought to talk to God for fifteen minutes and to listen silently to God for forty-five minutes, that He may instruct, suggest, direct, pray through us, and draw us ever closer into His thought and will and purpose.

THE most striking and helpful of Mr. Buchman's presentations were his recitals of his own experiences in winning men to Christ. The points of instruction were gathered up and demonstrated in a vital and realistic way which left nothing to be desired. There was a gifted and cultured young man named Blair, a grandson of the Governor of Virginia. The religion of this very attractive young man was Honesty, Purity and Unselfishness, with all of which he seemed liberally endowed. Mr. Buchman was introduced to him and having learned that he was a devotee of tennis, invited him to play. This worked well and led to other comradeships. One very rainy and slippery day Blair drove round and invited the other to drive with him fifteen miles. Expostulations were in vain. They went. The storm increased so that they could not return. They occupied a bed-room together. Strong coffee kept both men awake, though neither man let the fact be known to the other until two o'clock when Blair asked, "Are you awake?" The answer came "Yes, are you?" To this Blair responded, "Suppose we talk?" "All right, about what?" came the answer, to which Blair replied "Suppose we talk about Jesus Christ." This they did for two hours at the end of which Blair said, "Mr. Buchman, don't you for a moment think I have any notion of becoming a Christian!" To this came the rejoinder, "Has anyone asked you to become a Christian?" which elicited a simple "No." Later Blair told Buchman he was going to try his religion on some difficult person to see if he could inoculate him with honesty, purity and unselfishness. Purposely a difficult subject, chicken-thief Jim, was chosen. For two months Blair wrought most patiently and generously with Jim and his family, when he came to Mr. Buchman saying "My religion 'honesty, purity and unselfishness' won't work; the more I do for Jim and his family the more selfish they get and the more ungrateful they become. Now let's try Christianity on a hard case!" Both agreed that Bill Pickles, a notoriously degraded and drunken chicken-thief, would fill the bill. They started in together with prayer, Blair's petition being, "Oh God, if there be a God, help us to win Bill Pickles to Thee." In recital of this effort for Bill Pickles, truth is seen as far stranger and more romantic, yes, and more humorous, too, than fiction. Early in the effort Blair found God and said to Mr. Buchman, "You have devoted much time and pains on my conversion and I now become your office boy for two years to add my utmost effort to yours in winning Bill Pickles to Jesus Christ. The story was long, occupying two periods of the time of the meeting in telling. Bill was fully won, in fact was set aflame for Jesus and is burning yet, though unconsumed. Because no church would receive Bill into its communion he started a church of his own with Mr. Buchman for minister and fifteen of his old-time cronies for congregation, half of whom were soon won for Christ. The case created widespread interest; scores were soon converted and among them people of quality and from then till now the waves of salvation, inspired by God's working through Bill, have been spreading more and more widely!

IT was through Bill Pickles' conversion that a man of means was led to devote enough of his money to sustain Mr. Buchman's ministry as he goes throughout the Orient doing so very much to make certain the prophecy of Dr. Eddy,—"Before long the Orient is to be swept by a mighty movement of Personal Evangelism."

The Korean Christian as a Speaker and Writer.

By E. M. CABLE.

Happily the first part of the subject assigned the writer is one upon which much of a very complimentary character can be said. Whatever other elements of a real positive value may be lacking in the Korean Christian's make up it cannot be said of him that he is a failure as a platform speaker or pulpit man. Even were we to apply to him the tests of the West we would still find him running neck and neck with the average platform man of the New World. Grant him the same advantages and equipment mentally and morally, and he will take second place to none. The remarkable thing is that most of the qualifications that conduce to make him a successful speaker, while they correspond to those of the West, are natural rather than acquired.

After some years of observation of this special feature of the Korean Christian's make up the writer is ready to offer, with little fear of adverse criticism, the following considerations which conspire to make the average Korean speaker both pleasing and effective.

1. *Naturalness*.—This is one of the most coveted and one of the most difficult of the acquired arts of the public speaker. That it is a requisite for effective platform work no one will deny. The Korean possesses this in a good degree. He seems to come by it naturally. The pulpit, the platform, the audience and even himself, do not seem to make him feel unnatural or out of place. Leave him in his own environment and this first pre-requisite is his to a large degree.

2. *Self-confidence*.—This is a requisite following close upon the first and is more or less affected by it. As one observes the Korean in the pulpit he is constantly impressed with this feature of his power.

3. *Grace and Dignity of Manner*.—This is an art much sought after by the average speaker of the West, who to its attainment and perfection gladly gives special thought and many months of severe training. To make

this acquired art possess the grace and beauty of a natural endowment is not an easy task. It is here the Korean handicaps the average speaker of the West. Sometimes when we see and hear these highly developed orators of the West, let loose upon a patient congregation, we feel that we are listening to an affected rather than a natural and dignified speaker. The centuries of pleasing and refined manners of the Koreans put them naturally in possession of a grace and dignity of manner that manifests itself in the pulpit and on the platform without the least appearance of affectation. We of the West have yet to learn from the Koreans in this respect.

4. *Liberty of Expression*.—The writer knows of no more ready speaker than the Korean. He never halts for something to say. Even though the subject matter may not be up to the standard and from the logical and rhetorical standpoint of the West it may not pass muster, yet he never lacks liberty of expressing himself upon any subject, at any time, and under any circumstance. A more ready debater and extemporaneous speaker is hard to find.

5. *Emotional and Religious Endowment*.—All great rhetoricians agree that a necessary requisite to good public speaking is a richly endowed emotional nature. Add to this the Korean's religious capacity and you at once have a powerful combination for effective public expression. This characteristic, figuratively speaking, stands out all over the Korean. With a simplicity of style that is pleasing, and an articulation that is good, combined with the last mentioned endowment, the Korean naturally becomes a forceful and acceptable speaker to all classes.

6. *Language*.—In this respect the Korean is well equipped. It is one of the richest and most effective instruments for the expression of thought in the Far East. A certain writer has said, "The Korean Language is eminently adapted to public speaking. In the first place

it is a sonorous, vocal language. The Koreans say that in any syllable the vowel is the "mother" and the consonant the "child," showing that they have grasped the essential idea that vowel sounds form the basis of human speech. The sibilant element is much less conspicuous in Korean than in Japanese and one needs only to hear a public speech in Japanese and one in Korean to discover the vast advantage which the Korean enjoys. Then again the almost total lack of accent in Japanese words is a serious drawback from the point of view of oratory. So far as we can see there is nothing in Korean speech that makes it less adapted to oratory than English or any other Western tongue. It is composed of periodic sentences, whose climax is reached in the verb which comes at the end; and there are no weakening addenda such as often make the English sentence an anti-climax. In this respect the Korean surpasses English as a medium for public speaking."

7. *Use of Illustration.*—Perfection in this makes a pleasing and effective speaker in any language. In this art the Koreans are unsurpassed. As a public speaker he uses the weapons of wit and sarcasm very little, but no one can eclipse him in story telling or the use of illustrations. It is a very highly developed art. In this profession he begins when very young and continues to perfect it all through life. One of the characteristic national traits is story telling. All their social gatherings are graced by it. When a Korean tells a story there is nothing left to be desired. No one thing has given the writer more real enjoyment than this feature of Korean life. This fine art is carried into the pulpit and upon the platform and used convincingly in their utterances.

These, and other qualifications of which the writer might speak, combine to make the average Korean speaker a very pleasing, forceful, and effective pulpit and platform man.

While so much of a real praiseworthy character can be affirmed of the Korean Christian as a speaker it is disappointing when we come to consider him as a writer. Almost as much

that is adverse might here be said. After more than thirty years of unprecedented Christian Endeavor, whose history reads like a new Acts of the Apostles, the Church has not produced one outstanding Korean writer; not a single man of recognized literary ability. We naturally wonder why this is so. A study of Church History reveals the unimpeachable fact that the Church in its inception and development among all peoples has produced not only men of recognized pulpit power but men of great literary genius, writers of undying fame. In seeking for a satisfactory answer to the above query we wonder whether it is not because the Korean people are naturally a literary people. In casting about for proof we are first struck with their dress. Who ever saw or heard of a working people with such a dress. It is a standing argument against labor and laboring men. It was not conceived for a working man. It is the garb of a scholar. Then a casual glance over Korea's past history reveals the fact that they are a race of scholars. Then why are there not some prominent writers in the Christian Church? In the short space allowed the writer a few considerations, partly the result of his own investigations and partly from consultation with Korean workers, are offered as probable reasons.

1. *Decay of the Study of the Classics.*—For the last quarter of a century or more, and especially since the doing away with the *Kawga*, they have rapidly fallen into disrepute. Very few of the young men of today can read them, much less understand them. The Koreans insist that the decay of the study of these classics offers, from the Oriental view point, a valid reason for the decline and absence of the knowledge of some of the fundamental principles of literary composition. No doubt the majority of the leaders in the Church are unable to read them, and what is more, consider them of little value in the profession in which they are engaged.

2. *Lack of Literary culture and Instruction in the Art of Composition.*—Most of the

great writers and literary men of the Church have been and are men of the schools; men who have had years of careful and thorough training in literature and the art of composition. The majority of the leaders in the Korean Church are men who had little or no training in literary schools. Most of them have been taken out of the ordinary walks of life. The pressure of evangelistic work from the very first has been such that it has been given the first consideration and education only incidental place. The result has been that the the present leaders of the Korean Church are men with little training except what they have been able to get in Seminaries and Bible Schools. Then again, had these leaders desired a literary education they could not have obtained it, for the Korean government had scarcely any system of education and the Church schools were largely primary in character. Outside of from fifteen to eighteen months of training in Seminaries, inadequately equipped, and with little or no apparatus in the way of text books and supplementary reading in the native script, the leaders of the Church have been forced to take up the burdens of establishing and developing a Church. It has been said that our ministry is on the whole, an ignorant one. The writer is not willing to let such a statement go unchallenged but at the same time is compelled to confess that it cannot be said to be a highly educated one. This reason alone would possibly account for a lack of good writers. Further, a prominent Korean pastor told the writer that the present generation of Koreans were altogether neglecting the study of the Pu and the Si which are considered very necessary to literary attainment. A discouraging fact is that about three fourths of the material sent in by the Korean leaders for publication in the magazines and papers, has to be discarded because of its poor quality.

3. *Fear of Not Being Successful.* This may seem to some to be a very unimportant consideration, but a number of Korean preachers in the hearing of the writer expressed this as

a very important reason why many of our preachers did not attempt literary work.

4. *Too Much Absorbed with Present Duties.* This objection is frequently given when asked why the Koreans were not writing. To those of us who are familiar with the present day demands upon our pastors and their poor facilities for literary work this excuse is pertinent. The present burdens, anxieties, and duties of the average Korean Moksa (Pastor) are certainly not conducive to literary work. The present reconstruction period in Chosen has precipitated upon the Koreans industrial and financial problems which are giving them very grave concern and anxiety. It affects the clergy and laity alike. In attempting to adjust themselves and their people to these new conditions the leaders have little time and little mind to give to this feature of work. The writer is convinced that the Church should set aside men of promising literary ability and encourage and help them along this line of work.

5. *Too Rigid Censorship.* In a country where free speech is not allowed it is easy to conceive what an adverse influence it has upon the pen. Many Koreans who would be glad to make attempts in a literary way, refrain from doing so because of this restriction. They say "We are afraid to express ourselves upon any subject we might take in hand and therefore we prefer to keep quiet." This may be an exaggerated statement of the truth and an attempt to excuse their weakness, but the writer is of the opinion that it does have some weight.

These and other things that might be mentioned seem good reasons why we have no outstanding literary men in the Church. The writer would suggest that in order to help out, in the present dilemma, a special course be given the men who are to be the leaders of the Church in the elements of composition; and that they be especially guided and encouraged along this line. For to have a strong Church we *must* have good preachers and writers.

The Urgent Need of Christian Literature in Korea.

By J. S. RYANG.

Some one has truly said that Jesus Christ was sent into the world in answer to the old prophet's cry, "My people are destroyed for lack of knowledge," and I think it is equally true that missionaries have been sent to Korea in answer to the same prophetic cry. The greatest enemy to life and progress is ignorance, but wherever Christianity appears, ignorance disappears, and now we can happily sing the hymn, "The morning light is breaking, the darkness disappears." Spreading the knowledge—the knowledge of God and His Christ, is being done through many agencies, but Christian literature should be first on the list, as history testifies it has the most effective and far-reaching influence.

About thirty years ago, Christianity was introduced into Korea and since then it has achieved success, inasmuch as about three hundred thousand Koreans have been converted to it and have been baptized. Even today, so far as the Protestant membership is concerned, Korea has probably a larger number than either Japan Proper or the Chinese Republic. This is the direct result of the sacrifice made by the Churches at home and of the devotion of the missionaries on the field. Praise God for it all! But it is an undeniable fact that a distinct Christian literature, except of the most elementary grade, is almost entirely wanting. Perhaps there is no Christian worker, either missionary or native, who does not deplore the fact that he can find no attractive Christian literature which he may give non-Christian students to read through to get a fair view of Christianity; nor can he find suitable helps in literary form to guide new believers to the deep things of God. When we stop and think of the matter, it is more serious than the present great European conflict. I trust, as all optimistic Christians would, that the result of the European war shall be the establishment of a more stable peace for the world, but the result of the continuation of the present condi-

tion in the Korean Church for a few more years may be either the revival of heathenish ideas, or the flourishing of the most liberal, rationalistic, and agnostic type of "modern" literature which has already begun to make its appearance in Korea; or, may be, both. We can easily imagine what will befall the Korean Church then.

Let us look squarely at the condition of the Korean Church today, in regard to Christian literature. So far as the evangelical churches are concerned, there are only two church periodicals in Korea,* namely "The Christian Messenger," a weekly, published by the Korean Religious Book and Tract Society, and "The Theological World," a bi-monthly, published by the Union Methodist Theological Seminary, Seoul. The total subscribers to the former in 1917 were 2,993 and for the latter 700, making the grand total of 3,693. But if we discount 130 missionary subscribers, 110 subscribers from foreign countries, and about 300 possible subscribers to both papers, we shall find that only about 3,000 out of 300,000 Korean church adherents read church papers. When Christian people, even in a Christian land where Christianity is predominant, are found not reading church papers, it reveals a spiritual state which lacks much of what it should be, and it is regarded as serious enough to be alarming; and how much more alarming must it be in the lives of newly converted Christians who are surrounded by everything but the Christian influence? It is no wonder that we find so many backsliders in our churches these days, since there are so few things that help to deepen the spiritual life of the people.

When Christian periodicals are not eagerly subscribed for it does not mean that Koreans are not a reading people, and the Church

*Since March 1918 two other periodicals have come into existence, the "Presbyterian Theological Review" with a circulation of 2800 and the "Bible Magazine" with a circulation of 1400, but these do not materially affect the writer's argument.—Ed.

should ascertain why church papers are not read. Further Christian workers ought to know what their people are reading, because people can be judged by what they read. Generally speaking, we are living in a reading age. All over the world the press is becoming increasingly powerful in shaping life, moulding character, and creating public sentiment. Even Korean people read something most of the time, and if we do not get Christian literature into their homes a less worthy literature will surely find its way there. The Church cannot expect the people to read wholesome books, because she has not provided for them an attractive literature. A Spanish scholar once remarked: "Spanish scholars do not write books, because Spaniards do not read because they have no books to read." This saying may apply in Korea today; where I think unless some scholars write books first, it will be impossible for the people to begin to read and, therefore, that the responsibility of initiative is on the scholar. The Church not only ought to prepare wholesome reading matter for the people but also to teach them the habit of reading.

There is a variety of religious books and tracts in Korea today, which are mostly published by the Korean Religious Book and Tract Society. These have done a great service to the Church but, as already intimated, they are inadequate being too elementary to meet the present need. A high class Christian literature has never been so needed in Korea as TODAY. The present is really a great opportunity which the Church should grasp as quickly as as possible, so that at last she may not have to say mournfully, "Too late, too late."

What literature then does the Korean Church most urgently need?

The Korean Church needs the live Newspaper which shall so vividly portray the activities of Christ's Church at home and abroad, for the honor of God and in behalf of humanity, as shall inspire the Korean Christians with a holy zeal to go and do

likewise! The newspaper should be of good size and of moderate price so as to find its way into many non-Christian families as well as into every Christian home. I would deluge the country with such papers and would look for a most heartening result! Napoleon said "I fear one Newspaper more than an army of ten thousand trained soldiers." This shows the power of the press which also is everywhere illustrated in modern times, and I see no reason why the Church may not utilize this power. Korean Christians are so isolated that they must be informed concerning the Christian world. In America, at present, the Methodist Episcopal Church is planning to raise forty million dollars for Missions during the coming five years in commemoration of the 100th anniversary of the Missionary Society of that Church, and the Southern Methodist Church is also planning a similar celebration, and such news as this must be driven into the heart of every Christian; but I wonder how many Korean Christians, have heard of this wonderful news? The Korean Christians, through the secular press, have heard much of Christian people killing one another in Europe of recent years, but they do not hear anything of the Christian spirit shown in the war; nor of the revival of religion which has taken place in the belligerent nations. Can you blame Korean Christians for not being enthusiastic over the Church work under the circumstances? Do you blame Koreans, if they think the Christian religion as powerless as those which formerly deceived them? I am not an alarmist, nor a pessimist; I only warn the leaders of the Korean Church today to wake up and be alert concerning this vital question.

2. The Korean Church needs one high standard Magazine, each issue of which shall contain a few discussions on down to date religious and social subjects, some practical suggestions pertaining to the Christianization of the country, together with some helps on devotional Bible studies. This must be prepared to suit the learned class of both Christians and non-Christians and the thoughtful

young men of today. We must have some organ in which the high ideals of Christianity shall be expressed. Of course this kind of Magazine could not have a large circulation in Korea, but the Korean Church is suffering a great deal from lack of it.

3. The Korean Church needs to have translated some Biographies of Heroes and Leaders of the Christian Church—great Preachers, Missionaries, and Martyrs, so that young men may read and be inspired by the lives of the men who served their people and the world by serving Jesus Christ faithfully. This is very necessary to enable young men to catch the vision of service and to consecrate themselves to the Christian ministry. In addition to this a readable Life of Christ is urgently needed. These works should be written in a simple but literary style and should sell as cheaply as possible. It will be worth while for the Church to spend money, time, and energy on this work.

4. The Korean Church urgently needs some concise books on the Fundamental Doctrines of Christianity for those who want to learn the deep things of God as well as for the native ministry. Not only preachers but every Christian ought to know what he believes. Christianity is not a book religion, it is the religion of life and action. But the Christian religion as well as any other religion needs some books, besides the Bible, to express its theory and practice, so that the world may know what it stands for. These books must be written in mixed script of the best style, because Christianity is too deep a religion to be expressed in Korean "Eunmun."

5. The Korean Church needs some attractive Books and Pamphlets, written in literary style, for evangelistic purposes. My own life was consecrated to Christ through my reading a book and a periodical which had been edited by a missionary in China, and I also know many Christians who have had a similar experience. Thus I believe that giving an attractive Christian literature to some educated young men is initially more effective than giving them

the Bible. Usually the devil prevents men from reading the Bible, but not the tracts; besides the Bible is sometimes too difficult a book to be understood by a non-Christian or a new believer. The Korean Church should prepare some books for evangelistic purposes before it shall be too late. One of the teachers in our school, here in Songdo, told me the other day that he had received a letter from a relative of his, who had just made the decision to become a Christian and asked him to recommend a book from which he might get a fair view of Christianity and what it really means to be a Christian. Here is a great opportunity to lead a learned young man to Christ, who may thus become a Christian leader who shall lead many others to Christ, but, there is not a suitable book to recommend. If he is given a book in "eunmun," he will probably feel insulted, because he is somewhat educated in the Chinese classics. I think many cases like this may be cited in the Korean Church every day.

6. The Korean Church needs a Christian Literature Society which shall supply the above enumerated needs; nay, the Korean Church needs a Literary Missionary Leader like Dr. Wainright of Japan and Dr. Timothy Richards and the late Dr. Young J. Allen of China, who have devoted their lives entirely to Christian literature. We have many literary men among the missionary forces in Korea, but not one of them has yet devoted his entire time and effort to the development of Christian literature. If we have a Leader, we shall have all the needs met; so the Korean Church, in reality, does not need books so much as she needs a Missionary Literary Leader who can *make* books. As every sensible person knows, the development of Christian literature will achieve a greater result, in a long run, than any other phase of the missionary effort. When Dr. Allen was devoting his time to Christian literature in China, not a few people regarded his work as a waste of time, money, and energy; but in recent years his labor has been recognized as yielding a greater result than any one

missionary has ever accomplished in that country. The opportunity of doing the Christian literature work in Korea today may be regarded as a Missionary Call to the Missionaries in Korea!

Some people may say that we had several denominational papers in Korea in former days, but they have been all suspended, because we could not make them self-supporting, and therefore we cannot undertake anything of that sort again. I am very sorry for the past record, but I think the spirit and method of operating the Christian literature work must be the same as those of any other Christian institutions on the field, such as schools, hospitals, and Bible societies, etc. For instance, the Bible societies pay about seventeen Yen to the colporteur, in order to sell about three hundred Gospel copies for one Sen each, which cost them two and a half Sen to print. A mission school in Korea costs the Mission Board from five to seven thousand dollars gold annually, besides the salary of the missionary who is in charge of that work, and so with the hospitals. I think the missionary work consists of evangelistic, educational, medical, and literary departments, and they ought to have coördination, but in Korea, the literary department has been decidedly neglected, if we look at the reports of the Churches and the field itself.

Religious papers even in Christian lands are not self-supporting in the true sense, how can we expect Church papers to be self-supporting in a mission field like Korea? The hospitals are not self-supporting, schools are not self-supporting, and they never will be, but we have them on the field, because we must have them, in order to carry on our evangelistic

work—to bring men to Christ. So it is with the Church periodicals and religious books, they are as indispensable as the mission schools and hospitals to the missionary enterprise, and we must have them all on the field, if we want to lead all classes of people to Christ. If we press the Christian literature upon the people by systematic and persistent efforts, tens of thousands of the people will become learners of Christianity and a new loyalty and interest for our literature will be created among our Christian people and every activity of the Church will be greatly quickened.

Probably some may say that we are only missionaries who are to bring the message to the people, and things like this must be taken up by the Korean Christians themselves, who must take the responsibility of the enlarged work. I, as a Korean, appreciate very much the compliment, but I am afraid that you are not speaking wisely; that indeed you are mistaken. Do you think the Korean Christians, under the present circumstances, can undertake a work like this? I do not like to plead the inability of my people, but I cannot conceal the fact. However I do say that many of the Korean Christians will heartily endorse the Christian literature work and follow your lead. So far as I am concerned, I have no literary talent to make any worthy contribution; I have neither gold nor silver to render any financial help to the work; and I have no influence to lead others, but I for one shall pledge myself to be a loyal friend and supporter of the cause of Christian literature in Korea!

May God give Korea a Christian Literature, yea, a missionary who will devote his entire self to the creation of Christian literature for Korea!

Why are you doing no Translation Work?

By CHARLES ALLEN CLARK.

Globe trotters tell us that missionaries live in luxury and ease, with few duties to burden them and little to take their time. Perhaps it is true, but I doubt it. My observation has been that the average missionary puts in more hours at his work and takes less time for play than any type of man that I have met.

I preface what I want to say with these remarks in order to forestall and make innocuous the storm of objections with which I may be greeted. "We are too *busy*. We *cannot* find time for translating." I can hear you say it now, and I grant it is true. You are busy, too busy many of you. We are all going on the scrap heap before our time because we cannot help being over busy.

Nevertheless, I want to burden the conscience of every qualified man and woman on the field with this one more question:—"Why have you, in all of the years that you have been in Chosen, never translated even one wee, little book for your people?"

You have preached and taught, and done great good. Your work, to some extent, will outlive you many years, but why, along with the rest, have you not done this good thing too?

I, myself, never appreciated the urgency of this matter until about a month ago, when I made an analysis of the books upon our Tract Society's list.

When I first picked up the catalogue and looked at the numbered list, the last number being 836, not counting books in other languages, I was delighted and thought that we had arrived, or at least were well on our way. I began to go through the list, however, and my jubilation turned to dismay.

First of all I found that though those numbers were consecutive, they were not intended to give the total of the books in print, but were simply the Society's reference numbers put in there for convenience. I counted the actual list, with books out of print left out, and my 836 became a scant 430.

Still, that seemed a good start until I noticed that in that list were sheet tracts and Sunday School cards to the number of 73 that had to come out. That left me but 357. Again I found that in some cases the same book was in several bindings. That took off 27 more, 330. I was trying to find out what the missionaries had done, so the 67 titles published by Koreans and two by Japanese also dropped leaving me but 261. 19 of these I found were written by people who have died or gone home. We should not credit these to those of us who are left, so 242.

Among that 242, I found 18 books on general educational subjects, 5 general dictionaries, 5 maps, Christmas cards, calendars, prayer calendars, etc., to the number of about 55, leaving me about 187, and I guess that at last I have hit bed rock. About 90 of those books sell for from 1 to 10 sen, i. e. are of 20 to 75 pages only.

I then looked for authors and found 47 now on the field. 47 people in ten years have produced 187 titles. 450 others have produced not a line. Isn't that enough to give one pause? The ladies have carried their end with the men. Among those 187 titles of purely religious books, eight married ladies and three single appear, and all the rest were written by 31 men. 157 men there are in the Federated Missions according to the Calendar. Less than one in five there are that have ever published a page.

Years ago we all had sole immediate charge of all the churches, and we simply *could not* give time to books. Some of that work is passing over to our Korean leaders and more of it could be passed over if we would. More and more this other task is pressing upon us, and I would like to ask again the question why have you, in all these years, not translated even one book for your Koreans?

They are hungry for reading matter and if we do not give it to them they will get it from

somewhere else. Korea is a nation for books much as it may not seem to be. The other day in the country I passed the shop kept by one of my members and saw him reading a book with the intensest interest. "What is it?" I asked. "The Life of Garfield," was his answer, and he told me part of the story. He got the book from a secular bookroom.

In our Mission, not counting those who are disqualified by lack of the language, there are at this moment more than fifteen men who have been on the field seven years or more, and could translate if they would, but they haven't gotten out a thing. They would not produce work each as the Bible translators do, could not; but are we going to do without *any* literature until we can have a *perfect* literature? The Bible translators, all together, are furnishing a total of perhaps two books a year. Can we wait for them alone to do it all?

Most of us haven't proper secretaries or time to sit down calmly day after day in our studies, as do some of the Bible translators, with their expert assistants, but why not have a note book always handy, and little by little with our own hands make a rough draft of what we want, and then, as occasion serves, for a week at a time work over the draft with a Korean?

We have been 33 years in Korea, and we haven't a Life of Christ yet. We have studies from His life by Dr. Swallen and Mr. Brockman, but no regular biography yet.

There is no Life of Paul either, except a 44 page one by Mr. Han Seung Kwan.

The Conference Commentary translated by Koreans from the Chinese has been condemned by our translation experts, yet we have only three or four Commentaries on any of the 66 Bible books besides. There are many outlines, but almost no commentaries. Why should not those 15 men of our Mission, and as many more in the other Missions, each take one Bible book, and peg away at it for a year or two, and let us have some Commentaries? If we do not all

work together on this, who is going to give us the books? We have waited 33 years for Commentaries. Must we wait forever?

There are only six story books in all that 430 list—Cripple Tom, The Dairyman's Daughter, the story of Sait Pyul, Conversations with a Templekeeper, Dog of Flanders and Teddy's Button. Why should not the ladies translate some story books for us, at least for the children? Their children like such books, why should not the Korean children have them too?

There is no Life of Calvin or Knox written yet or of any of the other great church leaders with the exception of Wesley. When should we begin on these?

There are a bare half dozen devotional books in that 430 list. What would we do without them ourselves?

Books on travel, stories from history, archeology, all such things our Koreans do not have.

After 33 years we do not yet have any Bible Dictionary except a little one on the New Testament by Mr. An Choon. The Faculty of the Presbyterian Theological Seminary has just begun the preparation of one, but why have we waited so long?

We have no Concordance. We have few picture books, we have—well the things that we do not have would fill a pretty big library, and yet up till now 47 out of the 500 or so missionaries in Korea have done all of the translation that has been done, and 450 have not done a thing.

And so I close with my question again. Why have you, you personally, not translated something for *your* Koreans? Forty or so of that 450 are amply competent. If you are one of that 40 will you not start something NOW?

The "Theological World's" Outlook and Aim.

By R. A. HARDIE, M. D.

A Missionary, who has had long and wide experience in literary work in Japan, recently said to the writer that the second year of a Religious Magazine's existence is its hardest, and that the majority of those started never enter upon a third. "The Theological World" (神學世界新學世紀) was begun as a quarterly in February, 1916, at fifty sen a year, payable in advance. In 1917 two special numbers were published at 50 sen a copy, the subscription price for the six numbers being raised to One Yen. This year the "World" is being published bi-monthly at One Yen per Annum, the number of subscribers is steadily increasing, and birth has been given to a lusty child—"The Theological Review" (神學指南新學紀). All this goes to prove that we have passed the danger point and that we are beginning to meet Korea's greatest need by providing, and especially by developing, a taste for a high grade of Christian literature, in Mixed Script and Eunmoun.

The Biblical Department of the Magazine has already published over 600 pages of Bible Study material, consisting mainly of Old and New Testament Introduction, and Exegesis. Much of this is appearing as serials, extra pages being printed for binding separately as each series is completed. The first of these volumes, "The Preparation of the World for Christ" condensed and translated from Dr. David R. Breed's excellent book on that subject will appear this summer. Several major articles are proving of great value in the classroom, especially one on Hebrew Prophecy and another on the Synoptic Gospels. An Exposition of the Epistle of James by Rev. N. D. Chang is much appreciated by Korean students and is excellent for use in Bible Study Classes.

The Departments of Systematic Theology and Church History are providing our readers with a great deal of material—popular as well as technical. Dr. Deming's translations of Dr. Wilbur F. Tillett's book on "Personal Salva-

tion," and Dr. P. M. Buck's, "Christianity in Doctrine and Experience," and Dr. Cable's "History of the Hebrew People," and "History of Methodism" furnish reading matter for educated laymen as well as for the ministry of the church.

The Homiletical material published in the "World" is highly appreciated by our preachers. Several have spoken of the great benefit they are deriving from the study of Wesley's Sermons, one of which appears in each issue. A number of sermons by Korean pastors and by preachers in the home-lands have also been printed. An important part of this department is the "Homiletical Notes" prepared by J. W. Hitch.

Correspondence Courses in the above departments are provided for Seminary Graduates and others able and willing to meet its requirements, and for laymen who cannot attend a Bible School but are willing to devote an hour or two each day to reading and study.

We are trying to make the "Theological World" especially helpful to Sunday-School Workers. In addition to helps on the Senior Course of Sunday-school lessons, articles dealing with various phases of this important work and on Child Training are frequently contributed.

One of the most important and popular features of the "World" is the publication of short biographies of noted preachers and reformers—Life sketches of Savonarola, John and Charles Wesley, George Whitefield, John Fletcher, Bishop Asbury, Thomas Chalmers, Samuel Rutherford, Robert Murray McCheyne, David Livingstone, and General and Mrs. Booth, have already appeared.

A series of articles on Comparative Religion by the Rev. P. H. Choi and Hymn Studies and a translation of Calkin's famous book, "A Man and His Money," by the Rev. J. S. Ryang, add to the literary and educational value of the magazine.

The translation of Wesley's Journal, of Harold Begbie's "Twice Born Men" and of stories and anecdotes suitable for illustration in preaching, and standard devotional books, interest and help the rank and file of the Church. One of our missionaries writes that the reading of Dr. Deming's translation of Dr. E. M. Bound's book "Preacher and Prayer" brought the conviction to one of his colporteurs, "that his preaching, as he sold gospels, was ineffective because he did not pray about it more. Now as a result of self-examination and prayer he has been able to lead many into the Church and is selling more gospels and influencing more people than any other of my workers." At an early date we expect to begin the publication of other books of general and devotional interest, such as Lamb's "Tales from Shakespeare," and Arthur's "Tongue of Fire."

Articles dealing with problems and conditions in the Korean Church by missionaries and Korean workers, and extracts from Religious Newspapers telling of the progress of

the Church in other lands, complete the regular programme of "The Theological World."

Our first aim is to provide suitable literature for the preachers and educated laymen of the Korean Church; Korea is being flooded with vile fiction, and with translations of cheap books on philosophy, science and religion which are distinctly anti-Christian. Partly on account of natural inclination but even more because of the scarcity of better books this pernicious literature is being read with avidity. It is therefore necessary to develop a taste for pure and wholesome literature and the habit of reading it in an earnest and reflecting spirit. Our second aim is to cultivate Korean Christian writers and to encourage and inspire them to enter the field of literature in a larger way. We believe we are making a good beginning in this and that, in the not-distant future, we shall see Korean authors publishing translated and original works which will help build up the kingdom of God in Chosen.

"The House Where Books Are Given Out For Rent."

BY E. W. KOONS

Because Mr. Andrew Carnegie has never visited Chosen, this country has no neat little stone buildings, crammed to the doors with select books, where all may enter, read, and carry away what they like for home perusal. But "Where there's a will there's a way" and people in Chosen want to read the (imaginary) adventures and difficulties of heroes and heroines far above their own work-a-day existence, just as much as do the recipients of our Scotch friend's bounty. So Chosen has evolved, or copied from the West, the Private Lending Library. The heading of this sketch is a literal translation of the small sign that is usually found above the door. Sometimes the sign is more explicit, and more condensed "Novels Rented Here".

On May 18th of this year, five friends of the writer were good enough to undertake a "Survey" of the book-renting houses of the

city. There is no way to be sure what proportion were reached, for no record of their number is kept by the Police or other officials. The city was divided into 5 sections, according to the 5 Eastern Points of the compass, East, West, South, North, Center, and an effort was made to visit every place in each section, and get answers to a list of questions. While we are sure that some were missed, for they are hidden in the narrowest alleys far back from the main streets, we think that a fair idea of the business was secured, and give the results in the belief that they show a cross-section of the book-lending trade in Seoul.

The places we found are distributed as follows. Inside East Gate, 8; Inside West Gate, 6; around South Gate, 8; In the North section of the city, 7; Around Chong No (center of the city) 7. Total 36.

This division is surprisingly uniform, but as

the investigators each took an afternoon, it may be that they found as many as they had time for, and that an exhaustive search would find the number different in the different sections of the city. However, the people who read the books are found in all parts of the city, and there is no reason why the above average should not be correct.

Only 27 of the houses gave answers to the questions. In some cases the one in charge was absent, and in some there was a reluctance to reply. The figures given below are based on these 27.

In every case, the Lending Library is a "Side-line" carried on with some other business. This was usually pawn-broking or a small general shop. In several cases women were the managers, usually widows or the keepers of lodging-houses or small beer-shops.

The books were almost all novels, all in Korean, and mostly of an extreme trashiness, with a few translations of Western novels. All the books showed signs of much handling, and most of them were bought from second-hand stores by the present proprietors. The average stock was 164 volumes, the largest 500, the smallest 30. This represents an investment of about 5 cents per volume.

The readers are merchants, saloon-keepers, students, workers in factories, and "women who have little to do at home." Books are loaned in theory for 24 hours, but usually are kept about 3 days. The charge runs from half a sen to two sen for one reading, and the receipts are from 10 sen to ₩ 3.00 per month, or an average of ₩ 1.21. That is a good return on an investment averaging ₩ 16.40, being 8 per cent a month, allowing nothing for the trouble of letting the books out and receiving them.

But before any readers of the KOREA MISSION FIELD rush into the business, they should consider the risks. There is no plan of depositing a fee to insure the return of the book, nor any way of making some one responsible for the honesty of the borrower. So the losses of books not returned are very high. The

largest house reported a guess of 100 volumes a year lost in this way. Foreign readers may think this unlikely, but those who are familiar with the trustfulness of the Korean shop-keeper will have no trouble in believing it. Was it not a few weeks ago that the "Seoul Press" told of a man who had been for weeks renting bicycles for a day, and then selling them? Unless my memory is at fault, he did this with 9 bicycles here in the city, and it was only the fact that he was spending a good deal of money with no visible means of income, that made the police investigate his case? Doubtless it is easy for the reader to sell at a second-hand store the book he borrowed yesterday from the Lending Library, and so the circle goes its merry round.

We are all rejoicing over the plans of His Excellency the Governor-General for a Public Library for the city. I wonder if it will reach the readers who are now devouring these novels? It has been a long road that the Public Libraries of America have travelled, since the day when the term "Public Library" meant a building where books were *kept*. The effort now is to make it a place where books are *not kept*, but a center from which they are sent out and to that end every device is employed to bring the books to the people.

Seoul needs Library Extension work of the most modern sort, and the present private lending libraries might be made beginnings for such effort. And the whole country needs good novels. Any person who can turn out a condensed, interesting, version of David Copperfield, or Henry Esmond, or the Mill on the Floss, or any other of the hundreds of standard novels that have done so much to form the taste and mould the character of generations in the West will do a great service to the people of Chosen. The popularity of Robinson Crusoe and Pilgrim's Progress, to mention the only two works of standard Western fiction that are accessible, so far as I know, to the Korean public, is proof enough that such books will be bought and read.

The Production of Christian Literature.

By GERALD BONWICK.

A few months ago, at the request of the Federal Council, an attempt was made to compile an Index of Manuscript Books in Korean, either completed or in course of preparation. A circular letter was sent to all missionaries likely to be interested in such matters and, out of five hundred on this mission field, twenty people reported, and most of these were for only one manuscript each. It is remarkable that there appears to be only one lady who is attempting the preparation or translation of books for Korean readers, and yet there are a considerable number who have proved themselves very successful students of the language.

At a moderate estimate we may surely premise that there are a hundred missionaries on the field sufficiently well up in the Korean language to assume responsibility for the translation of the great Christian classics—whether devotional, expository or fiction—or the production of original work either by themselves or with the help of Korean assistants. There are several reasons for the paucity of authorship that is so apparent and it may be helpful to consider some of them at the present time.

I. It has been said that the demand for direct evangelistic work has been so great that there has been no time to give to the production of Christian literature. This may have been so in the early days but now, when so many young people, eager readers, are growing up in our Churches and Sunday Schools, the most important and effective method of influencing and shaping their ideals and characters is by means of a pure literature. Think of the thousands of boys and girls that have been educated in Christian schools in Korea during the past ten years and what is there for them to read in their own language? Practically nothing at all. It is not possible to form a collection of thirty Christian

or even moral books in the Korean language that will interest the average youth of twenty years of age, they simply do not exist. This is a sad challenge to our lack of foresight; we create an appetite but provide no food, we make a sharp cutting instrument but there is no grindstone to keep it in condition.

A Christian book may be the finest type of "Personal Worker," never wearied, always on hand, unafraid, direct and to the point. China has never been short of prolific Christian writers, her difficulty has been to find successful means of distribution. Korea's experience is the reverse; the people are eager purchasers but the production of good books has been all too meagre. Every man and woman who has a command of the language should realize that theirs is the responsibility for a larger and a better literature, remembering that greater crowds of earnest hearers may be influenced by the printed page than by any spoken sermon.

Then, too, very little has been done in the way of encouraging Korean Christians themselves to produce original books. I do not know of one "good seller" that is the original production of a Korean. In this respect we are far behind Japan, for the Japanese Christians far excel the missionaries in the quality of books prepared for publication. Perhaps this was originated by the same difficulty, the demand for teachers and preachers obscured the claim for writers. We have trained large numbers of excellent preachers, but times are changing and many of them should be encouraged to take to the pen and give their minds to authorship.

II. A second difficulty is found in the fact that would-be authors do not know what books to prepare or translate. Theoretically, native books produced by native minds would be the best and the day may come when such will

hold the field, but at present a good translation or even adaptation of a first-class Christian classic is immensely better than the inexperienced work of an untried writer. There is a great field for good translations of at least four classes of books, and the Korean Religious Book & Tract Society is prepared to publish any that are up to the standard of translation and felicity of phrasing. As a guide to prospective writers may I mention a few that would be acceptable in each class.

BIOGRAPHIES such as Florence Nightingale, St. Paul, Moody, St. Francis, Cromwell, Judson, Livingstone, Story of Joseph.

DEVOTIONAL BOOKS such as Grace Abounding, Come Ye Apart, Confessions of St. Augustine, Imitation of Christ, Blessed be Drudgery, Practice of the Presence of God.

FICTION such as Stepping Heavenward, Aesop's Fables, The Cloister and the Hearth, Ivanhoe, Probable Sons, Stories of Animals, Christmas Carol, Scarlet Letter.

COMMENTARIES on all the books of the Bible are needed in a standardized series and the best way to accomplish this would be to assign various books to those who have been teaching them in Classes and Institutes of recent years.

For books of sermons there is not much demand, though sermon outlines and similar suggestive materials are greatly appreciated. Nor is there much call for outlines, analyses and introductions to various books of the Bible, as something fuller and more explanatory is required by the general reading public.

III. A third difficulty—the fact that every missionary has his time already filled by his own duties—has to be faced, and the answer is found in the old proverb “Where there’s a will there’s a way.” If a man has a message burned into his soul he will see that it is delivered, and if a woman clearly realises the craving needs of the younger Christians, especially, for suitable reading she will see to it that something is forthcoming.

For many years to come we must look to the missionaries in the circuits and the schools to provide the books their people need, and yet it is clear that the best work can only be produced by those specially set apart for literary work. To do his best a man must have time to consider and prepare, and the lack of definitely set-apart Christian writers has been the weakest feature of the Christian propaganda in Korea during the past thirty years. We have never had, and have not now, anyone whose whole time is definitely set apart by his Mission for the production or editing of Christian literature. With a Church of over 200,000 adherents Korea needs at least half a dozen missionaries engaged in the full-time production of new translations of books that have helped the millions of the Western world.

The Korean Religious Book and Tract Society is selling hundreds of thousands of books every year, and could sell three times the number if they existed. Is it too much for her Trustees to ask that at least two missionaries (one Presbyterian and one Methodist) be assigned by the constituent Missions for the supervision of work in the Editorial department?

The weekly “Christian Messenger”, the Sunday School Lessons — of which nearly 40,000 will be sold this fall — the new series of Sheet Tracts so greatly needed, the Manuscripts now in our hands so slightly revised and improved since they left the originator’s desk, to say nothing of the important works that can only be prepared in an Editorial department, all cry out for such immediate supervision. If such men can be set apart at the forth-coming Annual Mission Meetings the Missions will earn the lasting gratitude of the Korean Church and of the host of readers who are still numbered among the non-Christian population.

Outlook for a Literature in the Native Korean Script.

The Discouraging Side.

By ALFRED W. WASSON.

The Korean alphabet and syllabary can be learned by the average Korean adult in a few days. Since the language is written phonetically he can begin to read as soon as the syllabary is learned. Every experienced missionary in Korea can give instances of illiterate men and women who became Christians and learned to read the Bible and hymnbook in Korean Script even after old age with failing eyesight and memory had overtaken them.

We could easily wish there was no discouraging side to the outlook for a literature which makes the treasures of the printed page so easily accessible to all. But unfortunately some very grave difficulties exist. Let us consider briefly four of them.

1. The oversimplicity of the Korean script is a defect. As already stated it is written phonetically. A written word represents a spoken sound. But in the language there are many more words or ideas than sounds with which to express them. So the same sound often has to express the three distinct meanings of "rite," "right" and "write." Here we have the advantage of a difference in spelling but in Korean script, as it is ordinarily written, words which are pronounced alike are written in the same way.

In the Korean and Japanese mixed script, on the other hand, each written character represents a word or idea not a sound. In some cases fifty or more Chinese ideographs have the same sound and are written in identically the same way in the Korean Script.

2. The influence of all public schools and of most—perhaps all—of the private schools in Korea is strongly against the development of a literature in Korean script. This becomes evident when we note that the textbooks in use in the first year of the Common School contain a total of 588 pages of printed and pic-

torial matter of which only 58 pages or 10% are in Korean Script and in the second year only about 1% are in Korean Script. There are no exercises in letter writing or composition. Clearly pupils of these schools will not form the habit of reading, neither will they be qualified to produce a literature in the Korean script.

3. The demand for a literature in Korea is partly met by the literature which now exists and is being produced in four other forms, namely, Korean mixed script, Chinese, Japanese mixed script and Japanese script.

The present supply of books in Japanese is much greater than in the Korean script and the price is much cheaper.

4. Educated Koreans have a marked distaste for using the Korean script. This is doubtless often due to pride of learning but it would be a great injustice to ascribe it entirely to this unworthy motive. The Chinese character, though difficult to learn, is easier to read and is a better medium for expressing thought accurately. It forms the basis of the Korean and the Japanese mixed script and is the common medium of communication in the Orient. One who has learned it does well to maintain and increase his efficiency in using it by habitual reading.

Books are usually written and published for the purpose of self-expression, of making money, of winning reputation or for purposes of propaganda. Under conditions which prevail in Korea it is hard to conceive of a book being published in Korean script for any of these purposes except the last named and the only propaganda that is being carried on to any considerable extent by its use is that of Christian Church. This however does not fall within the topic assigned to this writer as it is not a part of the discouraging side.

Bookstores in Seoul.

By J. W. HITCH.

If there was ever a time when one who is interested in the moral and spiritual development of a people could look with indifference upon what is being read by that people, now is not that time. The Great European War has taught us afresh the close relation between what people read and what people do. The genesis of the conflict can be well nigh directly traced to certain ideas implanted in the minds of a nation by a literature not yet half a century old. But someone will say: "It is a far cry from the Great European War to a Korean Bookstore with its meager contents." But is it? The bookstores in Seoul are furnishing the Korean people with reading matter; good, bad, or indifferent. And it is natural for one to wonder just what flavor is being given by the literature of the day to Korean thought. This paper does not attempt to answer the above query, but will merely set down the results of a few hours spent in the bookstores of Seoul.

The more pretentious bookstores have for sale or can procure for a prospective purchaser books to the number of about five hundred titles, a goodly number of these, however, little more than pamphlets. When you have examined the contents of one bookstore you have practically seen the contents of all other of like grade, for there is little variety. These books can be divided into two general classes: books on educational topics, and books of fiction.

The books dealing with education may be classified as follows: Books for Common Schools, 45 Titles; Primary and Higher Schools, 32 Titles; Middle Schools, 42 Titles; On Commercial and Economic subjects, 36 Titles; Mathematics, 18 Titles; Politics and Law, 40 Titles; Surveying and Minerals, 5 Titles; Penmanship and Drawing, 14 Titles; Languages 43 Titles; Dictionaries 9; Letter Writing, 25 Titles; Medical Books, 10 Titles; Historical Books, 4 Titles; Song Books, 12 Titles. Quite a number of the above books were

issued by the Educational Department of the Government and of course are well adapted to the purpose for which they were written.

The books of fiction are published in Unmoon, Mixed-Script, and Chinese or Han-moon. In Unmoon and Mixed-script there are about 150 volumes, and those in Hanmoon amount to about 230 more. Some of these are very old.

While the contents of these novels can not be very surely arrived at from their titles, yet it may be of interest to name a few; "Tears," "The Moon on the River," "The Beautiful Woman." "The Golden Moon," "The Village Beside the River." Many of these novels are translations, although there are quite a number of original works also. The principal sources from which books have been selected for translation seem to have been ancient Chinese and modern French novels.

There are only a few books, familiar to the English reader, to be found among these translations. Uncle Tom's Cabin, The Adventures of Baron Munchausen, Gulliver's Travels, Life of Lincoln, Smile's Self-Help, and Robinson Crusoe about complete the list. Robinson Crusoe is now out of print, the edition having been exhausted.

There are several magazines published by religious sects, and one secular magazine called Chung Choon (Green Spring or Youth) which has a monthly sale of about 1500 copies.

The keepers of these stores told me that their best customers were the women and students, although they had purchasers from among all classes.

Efforts to ascertain with any more exactness the number of volumes printed and sold each year met with failure, as did all other efforts to find to what extent these books were being circulated among the different classes of society. The absence of such information renders this paper signally incomplete, and this is regretfully acknowledged. Furthermore, to make the information gathered here reveal its true significance and interest it would be necessary to set forth the contents of these volumes, but that will have to be left to some other interested investigator.

The Publisher's Corner.

Perhaps it is fitting that in a "Christian Literature Number" our own publisher should have a few words to say on the condition and progress of the KOREA MISSION FIELD. Six months ago this magazine was enlarged and so improved that even its best friends failed to recognize it at the first glance. Naturally we have received many very cordial congratulations and not a few letters of emphatic endorsement, yet it occurs to him that suggestions on the line of constructive criticism might be even more acceptable.

In a peculiar sense this Magazine is issued solely for the benefit of its readers, and its readers are relied upon to regard it in a wholly co-operative spirit, realizing that they are the proprietors of it and that all our contributors are drawn from the ranks of our readers. There is no-one whose 'duty' it is to write for our columns, all work is voluntary and the new Editorial Board is to be congratulated on the high standard and variety of the articles so obtained. But they are still open to suggestions and enquiries. What subjects do the friends at home wish to hear about? What topics of interest do the missionaries wish to have ventilated? What do you yourself wish to write about?

Then, too, who will send us good photographs for reproduction in our pages? Almost everyone suggests improvement in that direction, but we have the greatest difficulty in getting our good photographers to part with their pictures at times. Prints that will illustrate the daily life of the Korean and of the missionary, the customs of the country and the special features of Christian work, are always most welcome. Whenever you have a picture taken of a subject that interests you, see that a copy of it reaches our editor, for the picture will be sure to interest our readers too. This month we give two pages of illustrations instead of one; will our photographic friends see to it that these two pages are well provided for in future issues.

But the publisher's big job is the obtaining of new subscriptions. It's like shelling peas, there's a right way and a wrong way to do it, and the right way is for everyone to lend a hand. Here again our readers' aid is cheerfully sought; if we can double our subscription list we can proportionately improve the magazine and all will benefit by the improvement. For purposes of gaining New Subscribers our readers fall naturally into three classes.

Class I. The Missionaries on the field. Many of these succeed in interesting their own friends and relatives at home in the magazine and several hundreds of our subscriptions are obtained in this way each year. And yet only about one fourth of our missionaries are seeing to it that any but themselves receive the magazine month by month. We shall be glad to hear from you, my fellow-missionary, if you have not yet sent in the names of those whom you personally know at home, with a request for their subscriptions to be commenced. One or two missionaries are so interested in the KOREA MISSION FIELD that they are responsible for as many as thirty subscriptions each, but though few can do as much as this the great majority could bring forward three other subscribers' names in addition to their own.

Class II. The missionaries on furlough. In past years some have been very successful in presenting the advantages of a KOREA MISSION FIELD subscription to their congregations at home at the close of a missionary address. As between twenty and thirty missionaries have left Korea on furlough these past few weeks we trust that many of them will keep our magazine in mind and present its claims as opportunity offers.

Class III. Our readers in the Homelands. A number of these have been so interested in our message that they have constituted themselves as our representatives in their own churches for the obtaining of new subscriptions. This is a field of service that many

home friends can enter upon and we shall be happy to supply sample copies for such a purpose. Are you a would-be helper? Take a copy of our magazine and canvass the members of your own church, in your own town, and you will be gratified by the amount of interest you will create and the support that you will receive.

Our congratulations are offered to our contemporary THE NEW EAST (published in

Tokyo) on the issue of the First Anniversary number. This is by far the finest magazine in English published in the Far East and it is accomplishing a great task in its efforts to destroy the barriers that have too long existed in the minds of the men of the East and the West concerning each other. Every Korea missionary should have this magazine at his elbow; it sheds light upon a hundred problems.

Things Korean.

By F. S. MILLER.

1. LIBERTY.

We were crossing one of the most famous passes in Korea, where, in olden times the Governor of South Eastern Korea paused and worshipped the mountain spirits of the boundary of his territory. As we stopped to investigate the historic shrine, one of the coolies, a recent convert, unceremoniously pulled open the decaying doors and stared in. The other coolie said, "Look at him, it is not many moons since he would have drawn them open very quietly, if at all, and would have peeped in with fear and trembling. Now he jerks them open with a squeak and sticks his head in." "Yes," spoke up another Christian, "I can hardly keep from defiling these shrines when I think how often I have bowed to them in foolish worship."

The missionary could bear testimony to the constant suppression that is necessary to keep the liberated slave from crashing a stone at the head of his old lord and master, the "Boss of the mountain."

A few years ago he was accosted by a crowd of angry men at the top of a pass and asked why two Christian women had put a match to their mountain shrine. The missionary told them that the two women they described were new believers and that he would reprove them for such a lawless act. Then he gave them a

talk on the folly of worshipping God's petty enemies instead of worshipping Him who fed and clothed them.

It was probably not a result of that talk, but a church was soon after started in a village below the shrine, and now has an attendance of over one hundred, supports a day school of forty pupils and rings a seventy inch bell that has scared away all the demons within three miles. Of the shrine nothing but a hollow in the grassy bank remains. "Where the spirit of the Lord is there is liberty."

2. RAIDING A DEVIL TREE.

One of my carriers was looking into a large hole in a tree by the road side and found a store of offerings to the spirit of the tree. He brought me a lead ten sen piece and a bundle of imitation money. It seems that the Koreans cheat even the demons of whom they stand in such fear—no wonder they cheat the good natured missionary.

There were also slips of paper with simply "Five dollars," "twenty dollars," "ten thousand dollars," written on them—probably promissory notes. There were also prayers some of which were that the petitioners might become invisible. It was at the time and place of the fight between the Japanese and Korean Insurgents and the prayers for invisibility may have been by the latter. Poor people, do they not need the light of the Gospel!

3. TO THE MOLES AND TO THE BATS.

During a walk near a county seat I visited the Confucian temple and found it in a dirty state of decay, it was formerly one of the best buildings in that part of the country. In another walk we came across a temple built over a stone idol and called: "The place to ask blessings." The image was white washed and dressed in some seventeen suits of old cotton clothing of all colors, the gifts of the worshippers. Every thing around was in ruin, the priestess had moved away and left her house to tumble down. Afterwards I was told that the image had been moved to another place because the missionaries, having built their houses below, had destroyed all the power of His Honor.

Two nights later we slept in a Buddhist Monastery near the county seat. Everything

there, too, was in a state of decay and the two priests who were left were talking of giving up their priestly profession and of working for their livings. Shortly after I called at a monastery away back in the mountains. The priests said that the room in which we sat—twenty by forty—used to be too small to accommodate the priests but that in the past few years so many had died or left the priesthood that only eight remained.

The shrines one used to see on all the passes and in the little groves by the roadside are fast disappearing, as no one tries to keep them up. Even the trees of the sacred groves are being sold off by the villagers.

The religions of the Far East are going. Unless something better speedily takes their place and indeed will be the results. Therein is the challenge to the Church of Christ.

Notes and Personals.

Misses Lavalette Dupuy, of Kunsan and Mary Owen, of Kwangju sailed for America on the Persia Maru, leaving Yokohama May 21st. The former goes on regular furlough, the latter to attend college.

Rev. and Mrs. W. D. Reynolds, of Chunju, together with family and Mr. Venable's children sailed from Moji on the "Monteagle," May 23rd, on their regular furlough.

Miss Ada McMurphy, of Mokpo, sailed from Yokohama on the "Ecuador" on May 31st, for America, on regular furlough.

Rev. and Mrs. L. T. Newland and family, of Mokpo, sailed from Kobe on the "Nippon Maru," on May 23rd, for America on regular furlough.

Miss Anna Lou Greer, of Soonchun, receiving word by cable that a second brother had died in one of the army camps, with Spinal Meningitis and that her sister was at the point of death after an operation, sailed for America on the "Nippon Maru," leaving Yokohama May 29th. This makes the second brother who has died with the same trouble in three months' time.

A son was born to Mrs. T. E. Wilson, formerly of Kwangju, in Atlanta, Ga., on April 15th. His name is Thomas Edwin Wilson, Jr.

Dr. and Mrs. Avison have recently visited their two sons training in Camps in Georgia. A letter recently received from Dr. Avison graphically portrays his experience in visiting and addressing the physicians in not a few army camps in the United States, in which he explained to them the great need of medical missionaries and invited them, at the close of the war, to examine those claims. His suggestions were hospitably and even sympathetically received by many.

The Rev. A. F. Robb and family of the Canadian Presbyterian Mission left on furlough on May 27th, for Canada.

Miss Erwin and Miss Graham of the Methodist Episcopal Mission, South, have left on furlough for the United States.

Rev. and Mrs. Macrae, Miss Moore, Miss Scholes, Miss Laing and Mrs. Wright of the Australian Presbyterian Mission have left for Australia on furlough.

The Rev. J. T. Kelly of the Australian Presbyterian Mission has been ill in the Severance Hospital, Seoul.

Prof. G. Engel of the Presbyterian Theological Seminary has been confined to his bed with an attack of bronchitis.

Mrs. Higgins, who has been in Pyeng Yang for some two years, has left for Japan, from whence she sails for America hoping her husband, who is engaged in mining and has been detained in England, may join her there.

Scott Wells, son of Dr. and Mrs. J. H. Wells, is now in the Boston Institute of Technology, where he is taking a course in engineering. He is due to graduate in September, 1919, with the rank of First Lieutenant, looking forward to going into the army. He has been elected President of the Y. M. C. A. of the institution, which has about 600 members.

A letter from Lieutenant John A. Baird, son of Dr. Baird of Pyeng Yang, from Foggia, Italy, says, "Flying has been much as ever this week. I finished my 2nd Brevet and did my raid yesterday. It consists of a 300 miles trip in two sections. About one third of it is over the sea."

Lieutenant J. W. Swallen, son of Dr. Swallen of Pyeng Yang, is now in camp at San Francisco, where he is instructing recruits. His mother has gone for a visit with him before he leaves for France.

Miss Marguerite English of New Haven, Conn., has been engaged as a teacher in the school for missionaries' children, Pyeng Yang. She is a graduate of the New Haven High School, of Vassar College, with experience as a teacher and with post graduate work in Latin and Greek at Cornell. She will arrive in time for the opening in September.

Miss Marion E. Harkness finishes her work as a teacher in the Pyeng Yang school in June and becomes a member of the Presbyterian Mission, North, where she is most heartily welcomed.

We are happy to state that Miss Kathryn Esteb, Superintendent of Nurses in Severance Hospital, has undertaken to lead a group of "Camp-fire Girls" in Seoul with a junior department of "Blue Birds" and the Rev. J. W. Hitch has undertaken in behalf of our boys in the line of "Boy Scouts." In this way the foreign children of the community are being kept in touch with the movements in the home lands.

Mr. F. M. Brockman, of the Y. M. C. A., and his family have returned to Korea and have been accorded a most cordial welcome by their friends, Korean, Japanese and foreign. During Mr. Brockman's stay in America most of of his time was given to raising money for both the War work and the Foreign Work of the Young Men's Christian Association.

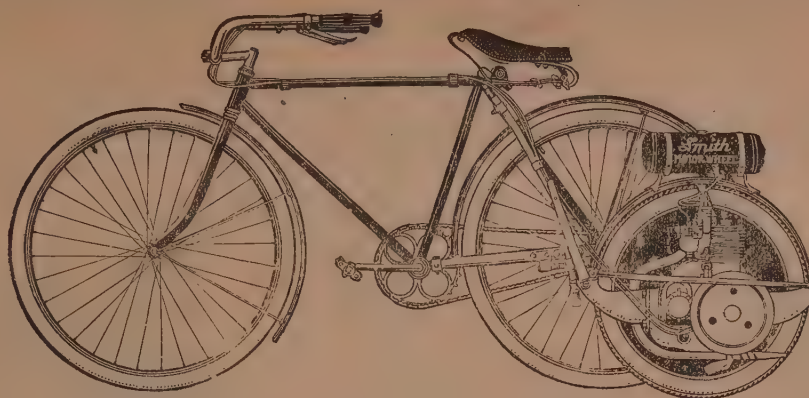
Thanksgiving.

I wish to thank all those who prayed so persistently to the Lord for my recovery. Your prayers were heard and answered. May this be a stimulus to us all to further faithful praying. The prayer of faith shall heal the sick. There must be no depreciation of the God-given agents, doctors, nurses, and medicines, but when these fail, we thank the Lord that He will undertake for us in accordance with His divine will and power.

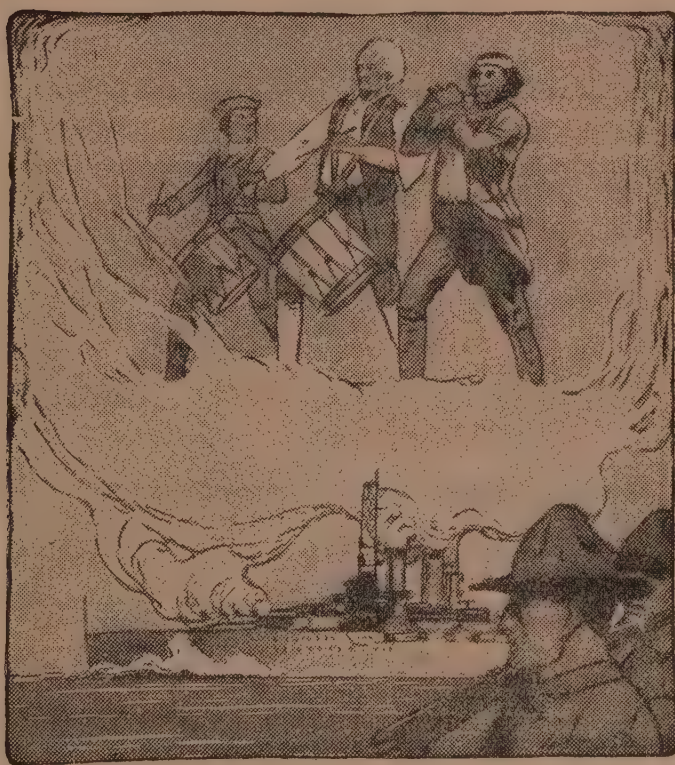
F. W. SCHOFIELD, SEVERANCE.

Federal Council Meetings.

The meetings of the Federal Council will be held in Seoul beginning on September 10 and not in Wonsan as decided upon last year.



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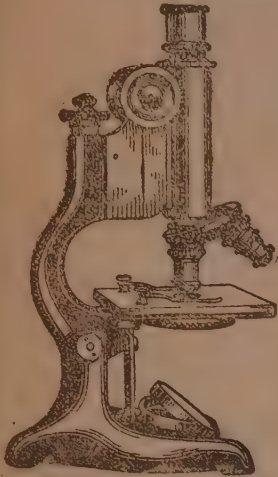
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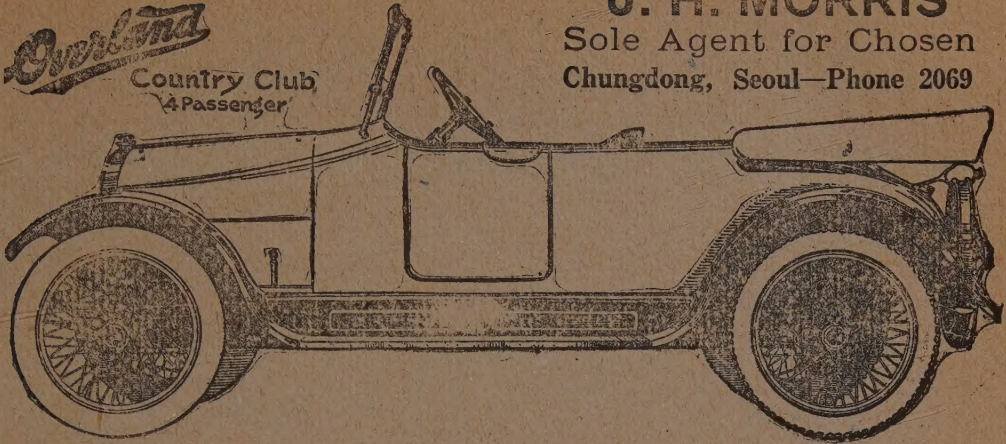
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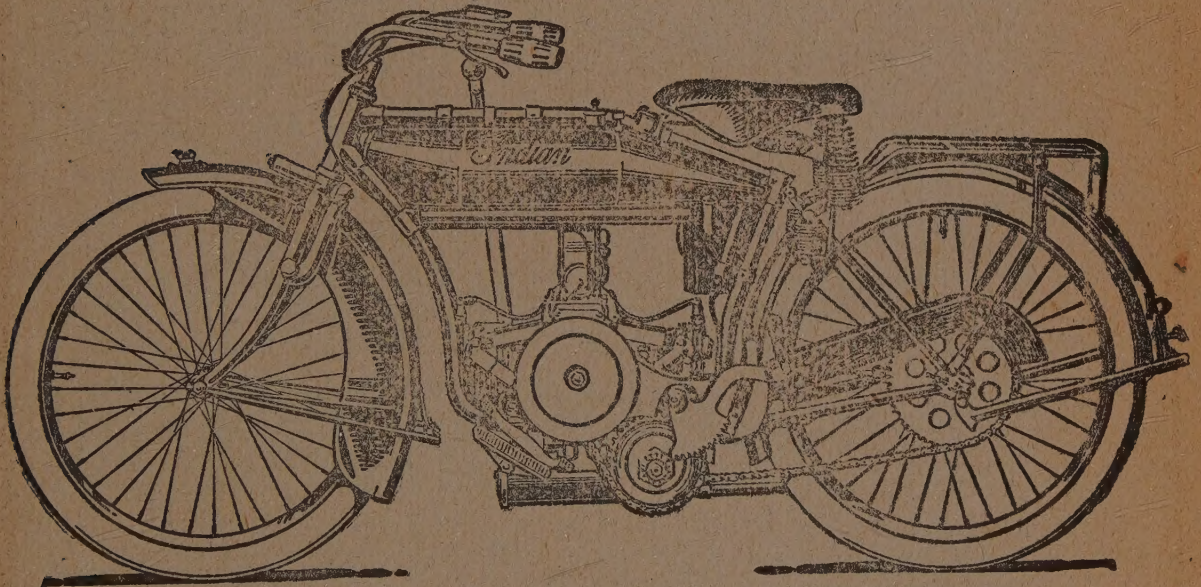
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FOR KOREA

The Board of Revisers are meeting in daily session at the Bible House, Seoul, revising the Old Testament.

FOR JAPAN

The revision of the Japanese New Testament has now been completed and published.

FOR CHINA

The revision of the Bible has at length been finished in Wenli, the classical form of the language which appeals to educated Chinese.

After twenty-seven years' labour, the revision of the Bible has just been finished in Mandarin—that form of Chinese which is spoken and read by the vast majority of people in China. This Mandarin version addresses more human beings than the English Bible itself.

FOR ITALY

Diodati's classic version of the New Testament has been revised and printed for modern Italians.

FOR SERBIA

The Bible Society has just set apart a considerable sum to defray the cost of a revision of the Serbian New Testament; this task is being undertaken by learned Serbian ecclesiastics who are now in England.

FOR BULGARIA

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